we may now conclude, that the idea of God "(as essentially including., unity in it) hath been entertained in all forms of religion. An account of that seemingly-strange phenomenon of Providence: the rise, growth, and continuance of the Mahometan religion not to be attempted by us, at least in this place.

1. HAVING in the former chapter prepared the' way, -*we shall now proceed (with the Divine assistance) to answer and confute all those Atheistic arguments before proposed. The first whereof was this, That there is no idea of God, and therefore either no such thing existing in nature, or at least no possible evidence of it.

To affirm, that there is no idea of God, is all one as to affirm, that there is no conception of the mind answering to that word or name; ajid this the modern Atheists stick not to maintain, that tli£ word God hath no signification, and that there is no otfcer idea or conception in men's minds, answering thereunto, besides the mere phantasm £>f the sound. Now, for any one to go about soberly to confute this, and to prove, that God is not the only word without a signification, and that men do not every where pay all their religious devotions to the mere phantasm of a transient sound, expecting all good from it, might very well seem to all intelligent persons a most absurd and ridiculous undertaking; both because the thing is so evident in itself, and because the plainest things of all can be least proved; for o-n-avra

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** Prod, in Ti-
aTTOoetfcra uevojuucwc, *avryv cnrocafyv avaipei'* m£e *176*

He that thinks all things to be demoa-
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... ,,, Basil. 1534.

strable, takes away demonstration itself, foi. —Wherefore we shall here only suggest tlms much, that since there are different words fotf God in

several languages, and men have the same notion or conception in their minds answer-